

A TESTIMONY Against JOHN PENNYMAN'S Lyes, Slanders, and False Accusation of Blasphemy, &c.

If nothing more had been said or done, touching that Wicked Action, attempted by John Pennyman, of the City of London, Draper, concerning the publick Sacrificing of the Holy Scriptures, and other good Books and Writings of the Faithful Prophets and Servant of God, at the Exchange, to his own deluded distracted Imaginations (which was no better then Cain's Sacrifice) who slew his Brother; it cannot yet be buried in Oblivion: But what hath the frequent giving out of many Papers by him against us, the People of God, call'd Quakers, but reviv'd the Remembrance thereof? Against which said Action, this Testimony was by us given forth, (viz.)

Whereas John Pennyman of late did bring, or cause to be brought unto the Exchange, in London, several Books and Writings, and amongst others the holy SCRIPTURES of Truth, which testify of Christ, with other Writings and Testimonies recorded of the holy Servants of God, and Martyrs of Jesus; with intention to destroy and burn the same (as by his outward Actions and Expressions might justly be judged and suspected.) Now we the People of the Lord (called Quakers) do declare unto all People, That we do utterly disown and testify against that Action, of the said John Pennyman, touching the said Books and Writings (so far as he had any Intention, or did give just Cause of Jealousie or Suspicion of such Intention, to destroy and burn the same) and that he therein was infligated by the Devil (what ever otherwise his pretences are, or might be) even by that Spirit that ruled in those, who in the dayes past crucified Christ, and persecuted and shed the Blood of his Holy Servants, Prophets, and Martyrs; and endeavouring to Burn and Destroy their Writings, manifests, that it would do the same things now, if it had the same Power. And we do further declare and testify, That we dearly and truly own the holy Scriptures, before mentioned, given by inspiration, as a true and infallible Testimony of Christ, spoken forth by his own Spirit, (which is our Guide and Leader) and that they are written for our learning; and the Writings and Testimonies of, and concerning the Lord's faithful Servants, and Martyrs are a good favour to us, and their memorial is blessed forever. And we further declare and testify, That we have no union nor fellowship with the said John Pennyman, nor that spirit that now rules in him, he being departed from that pure, meek, Holy Spirit, which sometimes he had some knowledge of: And that he hath given just cause (before the said Action, and since also) of jealousie and fear, that he is in measure broken and discomposed in his Mind and Understanding; nor can he have any union or fellowship with us, until he shall publicly condemn this Action of Folly and Wickedness committed by him, and give a full Testimony of his unfeigned Repentance for the same. And we also testify, That if any Person whatsoever shall Aſſert or Speak any thing that is evil, under pretence of a Motion from the Spirit of God, we utterly deny that Motion to be of God; for the Holy Spirit of God never did, nor never will move to that which is evil; and all evil is of the Devil. And this we have though fit thus publicly to declare, for the vindication of Truth, and the Lord's People, who profess and enjoy it, that the Innocency of the Upright may be cleared and manifested, and all Iniquity and Unrighteousness judged and condemned, and God, and his pure, holy Truth exalted, over all Unclean, Dark, Deluded, Arrogant, and Imaginary spirits whatsoever.

Given forth the 10th day of the Month called August, 1670.
By us, Who are in scorn called Quakers.

And our Design and End in giving forth this Testimony, was, that if possibly the said J. P. might have been awaken'd to a sense of his Condition, and come to Repent of his Wickedness; or otherwise, to clear God, his Truth, and People of such Works and Workers of Darkness. But the said J. P. instead of answering our desire, in his return to a Sense of his Condition, hath manifested himself to be one of those in Restless Torment, that repent not, neither give Glory to God, pouring out his Floods of Wickedness against us, that testify against him, if possible to destroy our Testimony; or otherwise, to destroy us, by his Lyes, Slanders, and false Accusations of Blasphemy, and raking up, and publishing what Evil he can against us; as by his several Papers, given out against us, appears; thereby (rather then to answer our good Desires for him) to work his utmost Revenge upon us; which,

if his Power could reach but as far as his Envy and Malice, would it reach short of our Destruction, Body and Soul? in all which he hath made full Proof of our said Testimony against him: And now, on the consideration of the whole matter, the many Papers, given out against us; the Envy, Malice, Confusion, Madness, Folly, and Wickedness therein manifested, and the Ground thereof for our Testimony against his Wickedness; and all being weighed in the Righteous Ballance, we may safely conclude, that in the Eye of Moderate Unprejudiced Persons, it more and more demonstrates himself, and needs no Answer of ours thereunto, but may sufficiently serve for his own Confutation and our Vindication. But yet, for the sake of the Simple, and as far as possibly lies on our parts, that all Stumbling-Blocks may be remov'd, it seems good unto us, to give a few words in answer to that Paper of his, in which he so Enviously charges Blasphemy against Solomon Eccles, G. F. and the Quakers, from S. E's. words, in that Paper, call'd *The Quaker's Challenge*.

And first, we say in general, All Blasphemies and Blasphemers are denied by us; neither do we judge such a man as J. P. (who through the strength of his Malice and Envy, or Craziness of his Brain, is not fit for things of less concernment) to be a fit Judge of Blasphemy, which is a speaking against God, and reproaching of him knowingly and maliciously: But to believe and worship that for a God, which is no God, is Idolatry; but both are judged by the Spirit of Truth, and us that walk therein. Now as to the words mention'd in Solomon Eccles's Paper, No man in his Wits will believe, that S. E. doth believe that G. F. made the World, who is not yet Sixty Years of Age; and is known to Solomon, and us all, to be a man subject to the like Infirmities of Cold, Sickness, and Age, as others; so that, except any be so Mad, to think that Solomon Eccles doth believe that G. F. made the World; they cannot believe him to be a Blasphemer in that Particular; for the mis-placing of words cannot be found to be Blasphemy, where the Mind and Judgment is not corrupt. And [mark] it is said of Christ, *He was in the World, the World was made by him, and the World knew him not*: So saith S. E. it may be said of this Prophet, not leaving out, or excepting those words (*The World was made by him*) which should have been done; but if that were done, the Serpent would seek something else: this is the spirit, that makes a man an Offender for a word, yea less then a word, for the mis-placing of a word; but this Spiders nature will at last be caught in his own Web, to his own Destruction.

And as to those words, whom John said he was not, John said not that he was not G. F. but that he was not Christ; and both being mentioned before these words, What reason hath J. Pennyman, to think that S. E. should mean G. F. who is not mentioned in the Scripture, and not Christ who is mention'd; but only to shew his Envy which is sufficiently seen, both against Christ and against this Prophet G. F. as well as against S. E. but it will return upon his own Pate in due time.

And whereas he speaks of G. F. owning S. E's Blasphemy in being gone to Sea with him; the more shame to J. P. that he should imagine to have a Charge against him, and let them go to Sea before he charged them with it, and now in a peevish manner to cry out against them, when their Backs are turned, and are not here, to answer for themselves, which is far from either Christian or Manly civil Dealings; but things of this kind have been ordinary with J. P. since he fell into this Folly and Madness, and turned from the Way of God: But this we can safely say concerning G. F. who is not here; We having had long acquaintance with him, that he hath never sought any Titles, nor own'd any, but what became a Servant and Child of God; and when any such Titles were given by some unto J. N. he bore his Testimony faithfully against it, as is known to the Magistrates of Bristol, who took his Letters, and Testimony against the same from the said J. N. and Company: And so, not judging the said J. P's Reproaches worth much answer; but a few words in plainness and simplicity being (we hope) sufficient to satisfy all that desire satisfaction; We need say no more but this, We do own G. F. to be a Servant of the Living God, who is Redeem'd by Jesus Christ from the World's Conversation, and called and sanctified by the holy Spirit, to bear a Testimony in this his Generation unto the Power of God; and in and by it, to turn many to Righteousness: and whoever he be, that shall judge or say, more of him, or any other Man, then what tends to Gods Glory and Honour that we do deny; for it is his Honour we seek, and the well-fare of all Mens Souls, and profess our selves Servants for the Truth sake: Which shall out-live the Race of Cain, Esau, and Amael, with all their Malicious, Bloody and Treacherous Designs.

And thus we have given our answer in the simplicity of Truth; but let not this busy mind, expect to be pursued in his restless imaginations, to obtain Answers to all his confusion, lest we might be thought like himself; but to all moderate unprejudiced Persons, this may be sufficient satisfaction,

Given forth the 4th
of the 7th Month,
1671.

From us whom the World
calls Quakers.